THE INQUIRER

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AND FREE RELIGIOUS FELLOWSHIP

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ARGUMENT OF RELIGION

UNITARIANS commonly do not believe in the divinity of Christ. The kind of divinity in which they do not believe may be illustrated by a story taken from the Gospel of Matthew.

It is the story of the Temptations. Jesus at the beginning of his ministry is alone in the wilderness. He is visited by the devil who invites him to turn stones into bread. Jesus refuses. Then by supernatural means the devil levitates himself and Jesus from the wilderness to the highest pinnacle of the temple in the city of Jerusalem. Jesus is invited to fling himself down, with the implicit assurance that no harm will come to him. Jesus refuses. The devil then carries him off to a high mountain and shows him all the kingdoms of the world. The devil offers these to Jesus if he will only worship him. Again Jesus refuses and the devil departs.

The Strangest Part

This is a strange story, but the strangest part about it is that at some time or other at some place or other a real man wrote it down for the first time, believing in it. He used writing materials, he used the processes of thought; and he intended no doubt that other people should read what he had written.

It is not possible for a modern to think himself into that man's position. The modern would have to ask who was the third party present to record what took place between Jesus and the devil? By the nature of the story it was not possible for a third party to be present. From whence then came the details? Was it possible for Jesus himself to have told someone? This too is ruled out by the intimacy of the story, and in any case by the impossibility of describing the incidents to anyone else. How is it possible to describe a levitation from a wilderness beyond Jerusalem to Jerusalem itself, and then to a high mountain from whence all the world is seen? This is outside the resources of human speech and thought.

The modern cannot think as that ancient recorder thought. In order to place himself in the early scribe's position he would have to jettison every thought discipline and spiritual resource by which he lives. He is forced to the conclusion that the author of Matthew was recording something that could not be factually correct, and that the divinity of Christ, recorded in this manner, cannot be found there.

Further Knowledge

The modern man knows of similar stories in other religions. There is, for instance, a close parallel to the Temptation stories in the Buddhist scriptures.

When the Buddha begins his ministry he is visited by the devil and offered all the kingdoms of the world. The Buddha refuses. Then like a shadow the devil follows him and waits for an unguarded moment to thrust other temptations upon him. The moment never comes and the devil departs.

Now with the same conviction as the Christian, at some time or other, at some place or other, a real man in India wrote this down as true. Presumably there was no third party present in the interview between the devil and Buddha, and in any case, the shadowing of Buddha could not have been known, because the Buddha did not know it himself.

The Indian scribe did not ask himself these questions. He wrote in the same range of thought—some centuries before—as the early Christian. The modern is aware of this. His criterion of what is historically true is very different from that of those ancient scribes. He is as likely to dismiss the Buddhist story as the Christian. He will not believe in the divinity of Christ described in the temptation story of Matthew.

A Real Divinity

But there is a divinity to believe in, in another way, and this is as true of the Buddha as of Christ.

The refusal, for instance, of the kingdoms of the world by the founder of a great religion, rings true, and emphasizes the truth known to the insights of religion. A ruler of the kingdoms of this world is bound to be less than a man ought to be. He would have to exercise the power of force rather than of persuasion. The world being what it is he would have to be prepared to kill or be killed. He would have to exercise all the doubtful resources of power to achieve power and keep it. He would have to conform to a moral conduct that is rejected by the highest men know.

It may be necessary to have rulers of the kingdom of this world, but necessarily they must be under judgment.

It is religion which affirms this judgment, and in Christianity this is personified in the person of Christ. In this sense is Christ divine. He personifies a standard of judgment, mostly rejected by the kingdoms of the world, yet by which these kingdoms and their rulers are judged. It is a truth such as this which is imbedded in the story of the Temptation, and which the ancient scribe committed to posterity.

There is nothing miraculous about this, or anything usually described as a unique revelation. It belongs to the relation between man's spirit and the ultimate guidance it receives. The empires of the kingdoms of this world, with their rulers, have risen and fallen during the past two thousand centuries or more. The empires of religion founded upon the rejection of all the values of these kingdoms still exist.

The divinity of Christ lies in the truth that he who rejected everything still reigns through his rejection, and that the man who received all the kingdoms of the world, the man who reigned over all the known world at the time of Jesus, the Emperor Augustus, is essentially forgotten.

The choice that lies in this discrimination is made by the highest in the human spirit.

BRITISH UNITARIAN WOMEN
A REPLY TO A QUESTIONNAIRE

The last News Sheet of the International Union of Liberal Christian Women (November, 1956) contains reports from a number of countries, about replies to questions sent to member groups "on the problems created by married women working outside their homes."

Recently we printed an article by Miss M. K. Garry, the I.U.L.C.W. secretary, on these replies.

The British report published in the News Sheet is of such outstanding interest that it is printed in full below.

So many answers have been received from branches of the Women's League in all parts of the country, that even with ruthless summarizing, the interesting matter has made this report of some length. Branches have not only discussed the questions, but consulted Justices of the Peace, probation officers, employment exchanges, social workers, psychiatrists, teachers, and census reports, so the answers contain valuable matter, and owing to differing local conditions, a good deal of variety.

There is a great, and from official channels, a renewed demand for the work of married women, so the problems are topical.

On the whole the opinion was against any economic legislation for women as such, although a number of groups considered protective legislation should be retained for physical work in view of women's biological role. Public opinion was against mothers with young children going out to work, though legislation on this would be in practice impossible. To protect from exploitation and sweated labour, the rate for the job was often advocated, with adjustment of income tax where necessary. In the industrial north of England, there is a long tradition of women continuing to work after marriage. The estimated numbers of married women at work varied from 22½% to 75%. Where figures were not given the proportion of married women at work was agreed as very high. In some instances practically all young married women continue to work before beginning a family. At a conference held by the National Council of Social Service in 1953, it was stated that 10% of all children under five had mothers who went out to work.

Many reasons were given. The newly married wish to get a home together, to buy a house, to add amenities or luxuries, later to educate the children better. Bad housing and shortage of houses helped to send them out. "Keeping up with the Joneses", and hire purchase also came in; economic necessity, the high cost of living, and also in many cases, the desire to have independence and money of one's own; distaste for domestic work and less time needed for it with modern inventions. A number of branches named boredom in this connection, and a desire for companionship during the day; the pressure of modern life and opportunities for outside amusement have not cultivated interest in the home before marriage. Some women escape from an unhappy marriage by outside work, others want wider interests. Many professional women wish to continue their work for love of it, and in view of the long training often necessary, for professional women to leave their work on marriage is wasteful to the community; the wastage leads to fewer opportunities for such training for girls, and employers prefer men who offer longer and less interrupted service.

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All kinds of work are undertaken, depending often on local conditions, e.g. in industrial centres, the majority go into factories, in rural areas on the land; transport with hours in shifts occupies many, and part-time occupations, the latter particularly for older women. In the 1951 census the order of the top five occupations for married women was given as (a) clerks and typists, (b) commercial, (c) textiles, (d) professional and technical, (e) engineering and allied trades. Most of the answers speak of inadequate provision for children where mothers are out at work. Many war-time nurseries have closed down, and few infant schools have room at present for nursery classes. There are some day nurseries, run voluntarily, privately, or by local authorities or factories, but not nearly enough. The provision of schools dinners is very wide spread, which helps that age group. Relatives frequently come to the aid of the children. For older groups there are scouts, guides, youth clubs, and some play centres, but again, not enough. This is again referred to in considering what the churches could do to help. Many branches said children of all ages were affected by the mother's absence; opinions differed, but on the whole young children suffered most emotionally, while adolescents often formed the most visible problem. The absence of the mother often meant many household chores for schoolchildren, which pressed most heavily on the girls. Grammar school children often found it difficult to do the necessary homework and private study. In family illness either the mother had to stay away from work, or the eldest girl missed school.

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At the same time it was pointed out that mothers whose only interests were the home and children tend to dominate the children, over-protect them, or make too high demands on their affection.

With regard to voluntary work it was generally felt that married women out at work could not do much, though really keen people find time. In church societies the younger women were necessarily often not available because they were working, and in many cases afternoon meetings were impossible for younger women. This had the unfortunate effect of dividing age groups, as older women found evening meetings more difficult. It was considered in some instances that church attendance suffered, and particularly morning service, though others pointed out that if women were really keen, it made little difference, and many answers said their church was not affected in this way. It was also pointed out that though outside work gave women less time, it often made them more efficient in their share of church life.

The question on the effect of married women's work on juvenile delinquency and unhappy homes brought in many opinions. Definite i.e. statistical information was understandably difficult to give, but there were instances to prove points. On the whole, where there was a tradition long established of married women working, and adequate arrangements made for children, there was least evidence of juvenile delinquency and unhappy homes increasing in number. It was stated that 90% of girls on the Moral Welfare list come from broken homes. A report from the National Society for the Prevention of Cruelty to Children stated that a lot of neglect cases arose from children left alone or in charge of a child of 13 or 14 while both parents were working; outside work too and housework make women overfatigued with bad results at home. Teachers stated that difficult children at school are often the result of unsatisfactory

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"SOMETHING HAS BEEN STARTED"

By A Student

IF someone had told us a fortnight ago that a whole roomful of Manchester teenagers would sit around for a whole hour seriously discussing the problem of prayer we would have said they were barmy. But that is just what happened last week at the Unitarian College, Manchester.

It was the discussion following the first of the new series of mid-week youth services organized by the students. The Chapel was crammed, over-full, with youngsters of all kinds —shop assistants, schoolboys, university students, Unitarians, Quakers, Anglicans and folk of no denomination. The theme: "Religion and the crazy mixed-up kids".

The Service was experimental. No item was announced, the whole Order having been printed beforehand and given to each worshipper in the Chapel. The Prayers were based largely on silence and the Service concluded with an Epilogue spoken against a musical background. It was a moving experience.

After the Service the group piled into the lecture room for tea and photographs and discussion. Anybody who says that young people nowadays are not religious should have heard that discussion. It was mostly on prayer and its meaning—how to pray and why.

The Services will continue, every Tuesday at 8. They will be conducted in language young people can understand and they will be about things which are real to young people. If more come than the Chapel will hold, we shall go elsewhere. Something has been started.

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home life and mothers too busy. The manageress of an Employment Exchange was of opinion that bad types of mothers would be bad whether employed or not; low moral standards and bad home influences cause more juvenile delinquency than women out working; mean husbands and shortage of money can equally cause difficulties. Many unhappy homes could be saved if the issues of the wife working were faced and discussed beforehand; parental care is not an instinct and needs practice and experience. Love and discipline may be better given by a woman not worried over money matters, or less frustrated by not being thrown on herself all day, with bad effects on husband and children. Another point raised was that a woman keen on outside work might not want children, and an unwanted child has a very bad start in life.

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The desire was expressed that liberal Christian women should feel an obligation to improve home life for children and set a better standard.

With regard to the attitude of the church there were many recommendations. Among these were a desire for premarriage guidance by churches, the adoption of a sympathetic understanding and the attitude "There, but for the Grace of God, go I!" The church might try to influence B.B.C. women's talks and give more talks to Women's Leagues; ministers do try to give help in individual cases. The churches too should stress the necessity of spiritual values, and practical living should be preached rather than theology.

On the practical side it was suggested that more use should be made of church buildings to keep children off the streets, and that the utmost use should be made of all types of youth groups, including Sunday Schools; opportunities should be, and often are, provided for women to have relaxation, discussion, and the study of difficulties privately or in groups. Some churches recommended and instanced joint activities for husband and wife, such as family outings, dramatic society, and joint meetings of men's and women's leagues sometimes. Many churches gave instances of these activities already in use.

The overwhelming majority of churches spoke of equal responsibilities for men and women in church life, many giving instances of women as church officials. To show modern progress, however, a few old churches mentioned trust deeds dating back to the 18th or early 19th centuries which limited what women could do. The cost of altering such was so prohibitive that various expedients of evasion solved the problem, i.e. where an old deed made chapel committee consist of men only, important decisions are voted in congregational meetings. Another old deed said that women could not vote for trustees, but did not forbid them to BE trustees.

"RELIGION AND CRAZY MIXED-UP KIDS"

By A Student Minister

(The following is the sermon preached at the first service for youth in Manchester described elsewhere in this issue.)

A COUPLE of years ago I got off the Chicago elevated and walked along the blocks where they made "The Blackboard Jungle". You could see them there all right—the crazy mixed-up kids. They stand on the street corners of the south-side.

But they're not only in Chicago. They stand on the street corners of the world. There was young Vic so scared of himself when sober he drank himself into a mental home; there was Catolic Peggy who went 6,000 miles for some fun and finished up with a baby she didn't want; there was Stanley who just wanted to make an impression and took £200 from the till to do it with; there was I Ling whose Chinese father beat her into a neurosis because she got too fond of British soldiers; there are boys looking for girls they can't find and girls looking for boys they can't find; there are boys and girls hating their jobs, hating the army, hating the dullness, the insecurity, their bosses, their parents, and worst of all, themselves.

Do you remember "The Blackboard Jungle"? That part where the Probation Officer describes the family background of one of the crazy mixed-up kids—a marriage broken by the war, the child left without care, without affection.

Is it only the kids who are mixed-up and crazy?

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Look in your church congregations to-day. How many men do you see between 25 and 45? Count them. There aren't many.

The crazy mixed-up kids are the children of a crazy mixed-up world. If it has to be rock 'n' roll or a generation of shivering neurotics, then for pities sake let's have rock 'n' roll.

But everybody knows it isn't real. Everybody knows when it's over you've got to come down from Bill Haley and Jimmy Dean and Marilyn; you've got to come down to life as it is, and life as it is is just a dull boy in a dance-hall, and a bad-tempered boss, and your mother wondering where you've been, and people pushing at you for exams.

There are no palm trees in Manchester and no one plays the guitar and there's nothing exciting to be doing. They're all moaning about the cost of living and Nasser and the Russians and you'll soon be going in the army and how different it was when they were young.

You get sometimes to asking questions of yourself. What's it all about? Why aren't there any girls you can really talk to? Why do parents always come out with the same old things? Why doesn't anyone have any answers, always dodging the issue, giving you a lot of guff about you'll realize when you get older?

You don't want to realize when you get older. You want to realize now. What's wrong with now anyway? Is it a crime to be young? The way some people carry on you would think so

Did you know that some psychologists say that the most religious age in a person's life is from 16 to 20 They do.

You know what they mean. You come home from a dance and you met someone there and he made the world seem different; or you didn't meet anyone and you're gradually coming to the conclusion that there just isn't anyone to meet. And anyway you're not sure. you're not sure about life, you're not sure about yourself, what you want, why you want it, in fact if you want anything at all.

So you'd like to talk to someone about it. You'd like to ask them, what does it mean. What does it mean, all these emotions, all this being twisted up and not knowing what you want?

But you can't. There's no one to talk to. Mom's all right, but you can't talk to her about those things. She'd just think you were daft. So you go home and you wait till you get in bed, and then you just lie there and think about it all. And you talk, inside yourself.

Would you be surprised if someone told you you were praying? Would you be surprised if someone told you you'd been having a conversation with God all the way home?

Some folk say that young people to-day are not religious. They don't know what they are talking about. Young people are always religious, but they're living in a world that's lost its way religiously. So they're all mixed-up; but then so is everybody.

Who's going to straighten it out? Can it be straightened out?

The students who have organized these services believe it can. They believe that it is particularly the young people of to-day who can help to straighten it out. They don't say come to us and we'll give you the answer because they are in the same boat as yourselves. But they do believe there's an answer, an answer so big and so important that you don't get it handed to you on a plate just like that. You've got to work it out for yourselves.

But you don't have to do it alone. And that's the first thing to realize. You don't have to do it alone because you can't do it alone. But we can do it together. We can talk together, we can listen together, we can be silent and we can pray together.

Anyone who thinks that this is a lot of soppy kid-stuff can step off right here. Because that's what we're going to do. We don't think religion is for squares. We don't think that if you start talking about God in a dance-hall the boys should give you the cold-shoulder because you're a Sunday School type.

But we do recognize that we have to go a long way before we can make religion real to this generation. There has been so much phoney religion, so much clap-trap and hypocrisy about, that we shall have a hard job in convincing people that there is a real religion after all.

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In the services that follow, we shall try to get down to the brass tacks of faith. What does it mean to be religious? What do you have to do? We shall try to take real questions of our day and deal with them in a real manner. No fancy phrases. No waffle; but honest, seriously thought-out contributions. In our devotions too we shall not do anything or say anything that we don't sincerely feel or believe. We shall try to conduct ourselves as though we were really talking to God, because that's what we believe.

But these services are not ours. They're everybody's. The way you sing, the way you pray counts every bit as much as the way the preacher talks. And if any of you feels that he or she has something they want to say—well, this is an open pulpit, you'll be welcome.

The crazy mixed-up kids may be the despair of the world, but they can be the salvation of it too. All that emotion, all that yearning is powerful stuff. If we can find God at the bottom of it all we might yet transform it into a religious force that will turn this age on its ear.

If you want something to pray for, pray for that.

COMMENT

Discovery of Hungarian Unitarians

ALTHOUGH the Hungarian Unitarian Church is by far the oldest Unitarian communion, its existence was not known to British Unitarians until the year 1821. Travellers from both Hungary and Britain had spoken of a similar movement in the other country, but no notice was taken of their statements. In 1821, when British Unitarianism had begun to organize itself, a little Latin tract, entitled "The Unitarians in England: their Faith, History and Present condition briefly set forth," was circulated on the Continent in the hope of making contacts with liberal Christians. A copy reached the Hungarians in Transylvania, where it aroused great interest. For more than two centuries they had put up a hard fight against intolerance and persecution in every form, and the knowledge that there were in Western lands societies of men and women who thought as they did came as a great encouragement. Contacts were quickly made, and ever since then relationships have been very close; few Unitarian ministers went through college, for example, without making friendships with Hungarian theological students who came to Britain to complete their studies.

Bernard Shaw and Wills

I have heard it said that solicitors themselves are notoriously prone to error when it comes to drawing up a complex will for themselves; even they, who are practised in legal matters find it difficult to look at their own case in the objective light of the law. The late Bernard Shaw, however, was restrained by no such fears because of his own limitations, and it was interesting to read the criticism by Mr. Justice Harman in the action concerning Shaw's "Alphabet Trusts" of the unfortunate mixture of styles in the will.

The document was originally the work of a skilled draftsman, but in its final form it bore evidence of being in part the testator's own work. No one can say that there is as close a connection in the English language between spelling and sound as there could easily be were the government to set up, say, a "twenty-year plan" to introduce gradually a more uniform practice in representing the same sounds. It could do that through the civil service and its control of so large a part of the educational system, provided, of course, that the leading educational institutions agreed with the proposals.

Bernard Shaw's plan, however, seems so radical that there would have been little chance of it being accepted even had the trusts not been declared invalid. German spelling, for example, is so uniform that a foreigner does not need to have a great knowledge of the language in order to spell the words correctly; and German spelling is so simple because the Government took a lead in the introduction of a rationalized system, which was introduced piece by piece during many years. Simplified spelling, like the introduction of the metric system, would be a great help in education, but it would be so difficult to introduce that not many of us are likely to live to see it.

A Ripe Old Age

The other day I came across a report of an interesting conversation between medical men in the Common Room at a hospital. It had been remarked that the average age of out-patients was much higher than it had been, say, 30 years ago. One surgeon suggested that, quite apart from improvements in surgery, physicians had met with great success in meeting such former destroyers of young folk as tuberculosis, diabetes, the septicaemias, and the like, so that in some of the more advanced states the average length of life was nearing the 70's. "Quite," agreed another, "and fix up heart diseases and we'll reach the 80's. But then it was suggested that another problem will be reached that we haven't yet started to think about." "You mean the senile state, of course." "I do," said the surgeon, a little grimly. The Honorary Psychiatrist added that the improvement in the physical side would be of

little use in many cases, unless there could be a safeguarding of the mental state, and very little progress has been made in the investigation of that problem.

A good start seems to have been made in this country, and an important committee has been set up to study the problems of old age. Hitherto, attention has been largely paid to ensuring the means of external physical comfort for the elderly. That is a subject on which many have co-operated, but the mental aspects of old age are matters for the mental expert, and are, moreover, closely involved with the little-known causes of old age. The new science of gerontology will be furthered as a result of the new interest aroused in the subject through a realization that the attainment of ripe old age is bound to be the rule in the future, rather than the exception.

The Legend of St. Mary

In the United States a two-day conference was lately held by Roman Catholic theologians to discuss the problem whether or not the Virgin actually died. Many of them asserted that she did not; whilst others asserted that before gaining heaven she died literally of the love of God, which was so strong in her that her soul could not remain in her body, but was drawn out of it by the love of God. No final decision was arrived at. Apart from the fact that the Assumption of the Virgin is the subject of some glorious works of art, the subject posesses little interest for liberal Protestants. To us the subject seems remote from the daily life of a religious man. The actual point at issue, however, seems so very unimportant that one wonders at intelligent men wasting so much time in unprofitable disputations.

Commentator.

IMPRESSIONS OF SOUTH AFRICA

By Margaret Barr

NOW that the crowding experiences of my five weeks in S. Africa are getting into some perspective, it is time that I try to put some of them into words for the benefit of those who sent me and of my friends everywhere.

So far as the Unitarians were concerned, my visit was a worthy end to a very happy and fruitful year. I was given a rousing reception by the church at Cape Town, responsive congregations at the services I conducted on the two Sundays of my stay there and the warmest possible hospitality from my hostess and her family, Mrs. Ecclestone, daughter of the late Rev. Ramsden Balmforth, who was minister of the church for over 40 years.

At Johannesburg, too, where I stayed with the ex-minister of the Cape Town Church, D. S. Livingstone, now on the staff of the Witwatersrand University, and met a number of scattered Unitarians as well as a small group of Quakers and many Indians, I met with the utmost hospitality and friendliness.

It was good to learn that the Cape Town Church is in a better financial position than for many years and has a numerous and scattered membership, though the inner circle of faithful attenders at the services is not large. There is no doubt that the church still has important work to do for Liberal Christianity in a country whose religious life is dominated by the Dutch Reformed Church and its Calvinistic theology, from which the founder of the Unitarian Church seceded nearly a century ago. There is no doubt also that the present minister, our own M. C. Ratter, is doing splendid service in the matter of publicity in his own inimitable style, as well as being (with his wife) the dearly loved minister of all who profess and call themselves Unitarians.

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It was good, too, to find as keen members and regular attenders at the church, two Parsees and their small son (who sang lustily at the Christmas Carol Service, I am told), and one coloured man. But in view of my own urgent sense of the crucial importance to Unitarianism to-day of our stress on inter-religious fellowship and human brotherhood irrespective of colour, I should have liked to see the church taking a stronger stand on these issues than it is apparently doing. And I am convinced that if a Liberal Religious Group is to be started in Johannesburg, as seems possible, it should be multi-racial and inter-religious from the start.

When we come to the wider impressions than the purely Unitarian ones the picture darkens. Never in all my travels round the world have I been in a country where the political and social atmosphere so belied the beauty of the land. There is probably no great port in the world so beautifully situated as Cape Town, with its mountains, its bays and inlets, yet in the Cape Flats at its very door are some of the worst slums in the world, housing thousands of Africans and half-castes who have flocked in from the villages to get work in the town. One of the highlights of my time in S. Africa was meeting Dr. Oscar Wollheim, warden and moving spirit of an organization called CAFDA (Cape Flats Distress Association), which does relief and welfare work among these outcasts. He showed me some of the worst of the slum settlements and then his own new housing estate. He showed me his workshop where physically-handicapped men and women are taught a trade. He showed me the many-sided activities of his Centre. Virile, active, wholly unembittered and with a ready sense of fun—anyone who has met Oscar Wollheim and seen something of the work he is doing for race relations and the smashing of the colour bar, is not likely quickly to forget what he has seen.

Another highlight was meeting Rev. A. W. Blaxall, Anglican parson and chairman of the F.O.R., now living near Johannesburg, but many years ago a fellow-worker in the Cape with Mr. Balmforth as pacifist and believer in human brotherhood irrespective of colour. His work, in which he has been nobly helped by his wife, has been mostly among African and coloured blind and deaf. And the reception he got as soon as his voice was heard by the blind men and women in the workshop to which he took me, was convincing evidence of the love and gratitude that these dark-skinned children of his bear him.

These are the highlights and they shine the brighter because of the gloom that surrounds them. Never in all my travels have I been in a country where I could not travel in the same compartment in train or bus with dark-skinned friends, or find a single public restaurant where we could have a cup of tea together. In Durban my hostess was an Indian, a friend of my sister's, but if we walked in the park together we could not rest together on a seat, all of which bore the legend "Slegs vir Blankes" (Only for Whites).

In Johannesburg I met many Indians who are being driven from their homes and businesses by the Group Areas Act. They are naturally very anxious about the future. In that city also I met a charming African advocate, recently called to the Bar, a highly educated, cultured, delightful person, speaking fluent and faultless English. He is forbidden by Government to have chambers near the courts, because that is a White Area.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A Simple Faith

SIR,—According to Mr. Teape the world was never in such a state. Orthodoxy is happy. We must find some religion superior to Christianity to enable us to live in 1957 by thinking realistically, a method of dealing with problems which seems to have come into vogue about the same time as our preoccupation with fundamental depths and deep waters in which we must not be afraid to get wet.

Trying to think realistically I have come to the conclusion that Mr. Teape will not get any wetter than he is now. The world is in no worse situation than it has been many times before. Orthodoxy in proportion to its enormous advantages is

in a worse state than we are and Grahamism was not the sign of its strength but its decadence.

Continuing to think realistically I do not think that any of us have the capacity to formulate a new religion and no one would take the slightest notice of us if we did. Most of us find our work cut out in trying to make a Unitarian Church a little stronger than we found it. That is our job. Men will judge our competence to lead them precisely as we succeed in that.

We shall not succeed by wandering about like men in a bog in a fog calling to people to come in and not be afraid of getting their feet wet and help us to find something we are never likely to find. We shall not inspire anyone if we show ourselves to be men blown about by every wind of doctrine, shaken by even the massed choirs of Harringay, only now become aware of the age-old problem of evil and with apparently nothing better to do than waste our time on setting up commissions to decide such questions as to whether pagans can become Unitarians without becoming Christians.

Realistic thinkers might conclude that a faith so easily shaken can never have been very strong and that little that its holders are able to promulgate is likely to be any stronger.

I know that I am asking for trouble but I submit that the slogans of 50 years ago and the idealism of the dawn of the 20th century are not entirely out of date and will give us as much to live by in 1957 as anything that 1957 is likely to put in their place.—Yours,

Belfast. *A. L. Agnew.*

St. Francis in Plaistow

SIR,—My attention has been drawn to your comment under the above title in your issue of February 23. I am surprised that you have accepted, apparently without inquiry, the view that Plaistow is "a district where organized religion had all but closed down". This is far from the truth.

The Parish Church is very much alive, with crowded congregations and an excellent youth work. In the same area, the West Ham Central Mission, a Baptist foundation, conducts an extensive evangelistic and compassionate ministry, with hundreds of young people in its youth organizations. It is also responsible for Homes for old ladies and delinquent boys and runs a conference and spiritual healing centre down in Essex. These are but two examples of "organized religion" making a real impact upon the whole life of the community.

I may add that both the Anglicans and the Baptists enjoy fraternal relationships with the Franciscans, whose work in the district they greatly admire, while, for reasons other than those of your "Commentator", having "little liking for the details of the religion taught by this order".—Yours,

London, EC4. *S. Gordon Fitch*
(Editor, "The Christian").

Religion and Politics

SIR,—Amongst letters on this subject was one from a writer aged eighty-three years. May another writer of almost the same age add one or two remarks?

As a girl in my 'teens my father occasionally took me to hear a well-known London Congregational Minister who very much impressed me, particularly on "national righteousness". Possibly this may in part account for the fact that to me it seems so strange to think of keeping religion and politics apart.

"Prove all things, hold fast that which is good"—we, of course, as Unitarians, would add so far as I can judge up to the present. If then we support a particular political party or abstain from supporting, or we criticize any action of any party, why is it not good to discuss such matters openly and freely with members of our own religious fellowship?

There is a time to discuss and a time to be silent certainly, but would it not be well if we tested our political views in the light of our religious convictions and that openly?

It was with very great interest and sympathy that I read the article by Winifred Cummings and the letter by the President-Elect of the U.Y.P.L. in your last issue.—Yours,

Wootton, Bedford. *E. A. Thompson.*

The Two Wings of Unitarianism

SIR,—There will surely be other Unitarians besides myself who will have failed to find, in the above article by Ian Sellers, any recognizable traces of the liberal religious movement, to which they have given their allegiance. To publish, unchanged, the author's own abstract of a University thesis, is a poor service to readers of *The Inquirer*, who can rightfully expect something more intelligible in what purports to be an historical article. Such abstracts are intended for University examiners, who presumably have some notion of what the writer is getting at. It is not only useless, it is also wrong, to publish it as it stands in what is a religious weekly for general readers. What they will have made of its jargon, let alone its pretended judgments, I shudder to think.—Yours,

Wilmslow. *A. B. Downing.*

An Invitation

SIR,—In connection with the Bury and District Unitarian Sunday School Union Festival of Arts and Crafts, to be held at Bank Street, Bury, on Saturday, May 11, 1957, a class for the writing of an original Hymn has been instituted; this Hymn can be set to any well known tune.

The Festival Committee invite entries from any Church or School in our body: it is intended that should suitable Hymns be forthcoming a selection from these will be sung at the United Service on June 2.

The closing date for entries is April 30. They should be sent to Mrs. R. Scaife, 254a Bury New Road, Whitefield, near Manchester.—Yours,

Whitefield, nr. Manchester. *John Mather (President).*

Charles Dickens

SIR,—I would like to correct "Commentator". Charles Dickens' birthplace still stands in my home town of Portsmouth and is *the* Dickens' Museum.—Yours,

Bath. *Ethel M. Lee.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 1s. 9d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7554 Editorial: EUS. 2912

Women's League: The 43rd Annual Meeting of the Manchester District Women's League was held at Brookfield Church, Gorton, on Saturday, February 9.

The Service was conducted by Mrs. Kershaw of Oldham, who in her address pointed out all the work early pioneers have done towards the emancipation of women. She asked if we are carrying on the tradition, which she said is to raise public standards, to have a sacred and vital right to create noble and forceful thinking, and to be hopeful of better things to come, both in this country and for women all over the world.

The unusual readings from "A Year of Grace", and the singing of two anthems by the Brookfield League Choir added to the beauty of a very inspiring Service.

The President, Mrs. Whitehouse, presided over the business meeting, when reports were given by the various secretaries and representatives of local committees. Mrs. Leach, the oldest member of Brookfield Branch welcomed the 250 members present representing 38 branches.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 3rd, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. Hughes Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
ASHFORD, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. J. Simon
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Simcox
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30, Mr. M. Pollinger, 7, Dr. H. J. McLachlan
BERRIED CHRIST (St. Saviourgate), Unitarian Church, 11, Rev. W. Wardhaugh
BILLINGHAM, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Rowborough Road, 6.30 (March 10th), Rev. Maurice Jourdain
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGarvie
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. Watt
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Unity Church, Deane Road, 10.30, U.Y.P.L. service, 6.30, Rev. A. J. Long
BOSTON (Lincs), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Bradbury Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bulliter
BRIGHOUSE, Christ Church, Bramper Street, 3, Sunday School, 6.30, Rev. W. H. Connell
BRISTOL, Unitarian Chapel, 11 and 6.30, Rev. G. Raymond Jones
BRISTOL, Christ Church, Unitarian, New Road, 11, Mr. G. E. Prentice, 6.30, Rev. John Rowland
BRIXTON, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertram
BURNLEY, Oakfield Road, 11, Rev. A. H. Bertram, 6.30, Mr. R. L. Newsham
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
BURY, Bank Street, 11, Rev. F. M. Ryde, 6.30, Miss Shirley Roberts
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Rees Jones
CHESTER, The Church of the Great Companion, Hamilton Hill, 3, Mr. Arthur Rowe
CHESTERFIELD, Beetwell Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Mr. F. J. Wilkinson
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss R. Bowman
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Young People
CHESTERTON, Chapel, Afternoon, 10.45 and 6.30, Rev. Kingsley Twiss
CHICHESTER, Rumbold Road, 11, Sunday School, 6.30, Rev. Alun Williams
CHORLEY, Free Christian Church, Bunk Street, 6.30, Supply
CHRISTIAN MALFORD, Unitarian Church, Sheldon Street, 11 and 6.30, Mrs. M. R. Brown
CHURCHTOWN, Free Christian Church, Wellsprings Road, 11, Rev. J. P. Cobbe (also 6.30, 1st Sunday in the month), Dr. J. Gardner
CLARE ROAD, 10.45, Rev. A. B. Duncombe-Styan, 6.30, Rev. A. B. Duncombe
CLEVEDON, Wilton Street Chapel, 11, Children's Church, 6.30, Rev. F. Cotton
CLIFFE, Peter Gate Unitarian Chapel, 6.30, Supply
COCKERMOUTH, Old Meeting House, 10.45
COLNE, Free Christian Church, Hall Gate, 11, Rev. G. W. Pomphrey, 6.30, Rev. Eleanor Bowmaker
CONGLETON, Albion Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Pearson
CORNHILL, Stephen's Green, West, 11.30 and 7.30, Rev. F. Sayers Hicks
COVENTRY, Old Meeting House, Warwickshire Terrace, 11 and 6.30, Mr. B. Finnemore
CRANBROOK, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stephen P. Whitehouse
CROSBY, Unitarian Church, 53 Crosshall Road, 11, Rev. A. E. Davis
CROYDON, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
DARWEN, George's Chapel, South Street, 6.30, Rev. L. J. Hinds
DEAN CLOUGH, Hyde Chapel, 11 and 6.30, Rev. J. Hickson Jones
DERBY, St. Werburgh Street, Unitarian Church, 11, Rev. John Cockshaw
DEVONPORT, Bearne Street, 3, Mr. R. J. Whitemore
DONCASTER, Ward Street Church, 11.15, Rev. R. Norris Gittins
DUDLEY, Dixon Street, Hale Barns, 10.45 and 6.30, Rev. Jesse Stanton
DUKINFIELD, Stockport Road, 10.45, 6.30
DUNSTABLE, Free Christian Church, South Terrace, 11, Rev. Dennison Hilton, 6.30, Mr. Maurice Hilton
EASTBOURNE, Grove Meeting, Bolton Lane, 11 and 6, Rev. Ralph E. Gorsuch
EASTBOURNE, Wenlock Road, 6.30, Rev. J. Martin Hall
EDINBURGH, Pleasance, Services, 11, —
ELLAND, Park Street Church (Unitarian), 6.30, Rev. Bernard Pain
EXETER, Mint, Place Chapel, 6.30, Supply
EXMOUTH, New Meeting House, 11 and 6.30, Rev. Ernest W. Hill
FAKENHAM, Bunch Street Chapel, 11 and 6.30, Rev. Albert Tudor
FARNHAM, St. Nicholas Street Church, 6.30, Supply
FARSLEY, Well Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Gillard
FARSLEY, Newchapel, Road, 11, Junior Church, 6.30, Mr. C. V. Watson
FARSLEY, The Green Meeting, East Bond Street, 11 and 6.30, Rev. Emerson Moore
FOLKESTONE, Sunday, May 5 E. Lindsay, The Little House, Garth Road, 11, —
GLOSSOP, Wesley Chapel, 11, Rev. James Kenyon
GOSPORT, High Street, Unitarian Church, 6.30, Rev. H. W. Hawkins
GRANTHAM, Chapel of Ease, 11 and 6.30, Dr. F. N. Hudson
GREENOCK, Battle Free Church, 11, Rev. N. Kinnear
GUILDFORD, Chapel Mill Street, 6.30, Rev. J. K. Mumford
HALIFAX, Clarence Road, 11, —
HARROGATE, Hartlow Road, Chapel, 11, Sunday School, 6.30, Rev. N. Kinnear
HARROW, Hope Street, 6.30, Rev. C. A. Piggs
HASLINGDEN, Union Road, 11 and 6.30, Rev. E. Simmons, Peace
HASLINGDEN, Bell Street, Edgeware Road, 6, Rev. Sheridan W. Lewis
HASLINGDEN, Mount Pleasant and Shawfield Street Chapel, 6.30, Rev. R. H. Bowen
HASLINGDEN, Hanover, Ellis Road, 11, Rev. E. G. Lee
HASLINGDEN, Ramsbottom, Bolton Road, Summerseat, Nursery Hill Gate, 11, Rev. J. C. Bowie (also 6.30, 2nd Sunday in the month)
HASLINGDEN, Summerseat, Upper Lane, 6.30, Mr. C. S. Ellwood
HASLINGDEN, Chatham Green, Bleep Lane, 11, Mr. M. Tattersall, 6.30, Rev. R. C. Thomas
HASLINGDEN, Hanover, New Council Pit Church, Chatham Place, 11, Supply
HASLINGDEN, Hampstead, Rawdon Hill, 11, Rev. Stanley P. Mills
HASLINGDEN, Hyde, Hill Unitarian Church, 11, Rev. R. C. Thomas
HASLINGDEN, Hyde, High Road, 11 and 6.30, Mr. J. E. Dixon
HASLINGDEN, Hyde, Upper Dunkinfield Road, 6.30, Rev. A. V. Pitt
HASLINGDEN, Hyde, Werneth Christian Church, Quay Road, 11, Rev. A. V. Pitt
HASLINGDEN, Lowside, Unitarian Church, High Road, 11, Mr. C. S. Ellwood, 6.30, Rev. R. W. Stanton
HASLINGDEN, Manchester, Essex Street, Rusholme Road, Rusholme Green, 6.30, Miss L. M. Hammond
HASLINGDEN, Mossley, Stamford Street Church, Stalybridge Road, Mossley Green, 6.30, Rev. Irene Hunter
HASLINGDEN, Richmond Free Church, Ormond Road, 11, Rev. W. M. Lloyd
HASLINGDEN, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson
HASLINGDEN, Wandsworth, Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month), Miss M. Stevenson
HASLINGDEN, Welsh, Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
HASLINGDEN, Wood Green, Unity Church, Nowhere Road, 6.30, Mr. John Wilson
LETHAM ST. ANDREWS (Arnadell), Channing Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Fooks, 6.30, Student
MANCHESTER, Unitarian Church, Market Buildings, 6.30, Rev. Dennison Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Weld
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warrend
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Rusholme Street Mission, 6.30, Rt. Hon. J. Chuter Ede
MANCHESTER, Stand Chapel, Whitefield (March 10th), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, —
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheratt
MAPPLE, Unitarian Hall, 31 St. Alpert Road, 11 each Sunday
MEDBOURNE, Free Christian Church, 6.30, Rev. E. A. Davis
MIDDLETON, Old Road Chapel, 6, Mr. D. C. Dent
MIDDLESBROUGH, 3, and Newton Abbot, 6.30, Rev. C. G. Tooze
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Colman Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Young People's Service
NORTHAMPTON, Kettering Road Church, 11, Rev. John Edmondson
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingdon
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. Gordon Brain, 6.30, Youth Service
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PADIHAM, Lane Chapel, near Wiggin, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, Mount-Gould Road, 11 and 6.30, Rev. E. H. Kimbley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dennis
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Stirgess
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RAWTENSTALL, Hasty, The Meeting House, 11, Dr. J. Cyril Flower
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. P. W. Bird
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Tapp
SALE, Addison Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
SHEFFIELD (Alexandra), 6.30, Mr. T. H. Wright
SHEFFIELD, Pyebrook Old Chapel, 11 and 6.30, Rev. F. Sowell
SHEFFIELD, Upper Chapel, 11, Rev. G. Stanley Winter, 6.30, Miss Janet Platt
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Dennis
SHREWSBURY, High Street, Unitarian, 11 and 6.30 Rev. Francis Tebby
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Mr. Eric Kay
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 3.15, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Cooperstone Street, 6.30, Rev. G. D. Fooks
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOCKPORT, Presbyterian Unitarian Chapel, 11, Rev. C. Stevens, 6.30, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vivyan (also 11, First Sunday in the month)
SWANSEA, Pentwyn Free Christian Meeting House, 11, Supply
SWINDON, Swindon Hall Road, 10.45, Nor Service, 6.30, Miss S. Jeffries
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Coverley, 2.30, Sunday School
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Roberts
THORNTON, Unitarian Church, 10.45 and 6, Rev. Arnot L. Pearson
TORQUAY, Unity Church Meeting-place Road, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Congre Unitarian Church, 6, Rev. S. Simcox
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEDNESBURY, Memorial Church, Manor Road, 11 and 6.30, Rev. S. R. Butler
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jourdain (also 6.30, first Sunday in the month)
WESTON, Flemington, 6, Mrs. J. Gill
YORK, St. Saviourgate Chapel, 6.30, Rev. J. S. Pedley

The Sunday Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, S.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Grace Gower
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Hall Street Road, 4 PM. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. St. Hampshire, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 17 Francis Street (off College St. 7.15, Rev. D. W. Simpson, Minister. Telephone LB 3523
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Ave., Melbourne, C.1. Minister: Rev. W. Bowmaker. Meetings as advertised.
WARRAGUL COMMUNITY CHURCH, Albion Road, Stafford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bowmaker

CANADA

MONTREAL, Church of the Messiah, Stubbendale Street West and Simpson Street, 11, Rev. Austin Cousens
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jewett
VANCOUVER, B.C., Unitarian Church of Vancouver, 1700 Tenth Avenue West, 11, Rev. A. P. Shearer

NEW ZEALAND

AUCKLAND, Unitarian Church, Symonds Road, 11 and 7, Mr. W. J. White
WELLINGTON, Service suspended — Enquiries — Mrs. Watson, Tel. 48-372

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School; 7, Service, Rev. Maurice C. Bevan

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Death

Kleiser—Sarah Louisa, daughter of the Rev. John Wilson, on February 23, in her 90th year, at her home, 4 Cumberland Road, Southport.

Preliminary Notice

RETREAT, 1957

Manchester College, Oxford

Monday, July 15 to Friday, July 19

Please send names provisionally to Mrs. Dickin, 17a Hermitage Street, Crewkerne, Somerset, as soon as possible.

Holiday Accommodation

FOR EARLY HOLIDAYS, Convalescence or Rest, you will enjoy the warmth and comfort of Normanhurst, the small friendly hotel in "Britain's Best Climate". Twin-bedded, 5/7 guineas; Singles 5½ guineas upwards, including early tea, full board, heated bedroom (central heating everywhere). No gratuities. Breakfast in bed (nominal charge). Vegetarian if desired. Facing South, opposite covered Promenade, near warm Sun-Lounge. Illustrated brochures. Recommended by Unitarians. Also booking for Spring and Summer. Early reservations advised.—NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex.

Sheffield District Women's League held their Annual Meetings at Upper Chapel, Sheffield, on Thursday, February 14, 1957, when 80 members from ten of twelve Branches attended.

During the year we have become an affiliated group member of the Standing Conference (Sheffield Branch) of Women's Organizations, thus widening the scope of our interest and influence.

All reports, given by District Officers and Branch Secretaries, revealed a year of good work done in a great variety of ways.

According to rule, Mrs Bradford, President, retired, and welcomed her successor, Mrs. E. D. Davies, of Unity Church, who gave a most fitting Presidential Address.

Mrs. Whitaker, the Treasurer, similarly retired, and Miss J. Tingle was appointed in her place.

At 6 p.m. the meeting went into Upper Chapel for the Service, ably conducted by Mrs. C. H. Bartlett, of Stalybridge. Taking as the basis of her address Gaskell's hymn, "Forth went the heralds of the Cross," she traced man's, and especially the Christian's, answer to the challenge of his day and age, thus bringing us, as Unitarians and members of the Women's League, face to face with the hard challenge of these difficult times.

After the Service we moved to the Library to complete the business of the General Meeting. In consequence, we plan to make a worthwhile contribution to the Essex Hall Building Fund after our May Meeting.

THE NEW ESSEX HALL REBUILDING FUND

Twenty-Third List of Promises and Subscriptions

		£	s.	d.
Miss Holloway, West Grove Unitarian Church, Cardiff			7	0
Bayshill Unitarian Church—Cheltenham		2	8	5
Women's League, First Presbyterian Church Belfast		5	5	0
Mrs. E. M. Belton, Liverpool		5	5	0
Miss A. M. Garner, Bournemouth		10	0	0
Mr. and Mrs. Kaufmann, Gorleston			5	0
Norcliffe Chapel, Styal, Cheshire		2	0	0
Cape Town Unitarian Church		10	18	0
Mrs. R. D. Williams, Presbyterian Congregation, Holywood		3	3	0
Mrs. W. Patterson	do.	2	0	0
F. A. Robinson	do.	2	0	0
R. Campbell	do.	2	0	0
J. Shannon,	do.	1	0	0
W. McCleland	do.	1	0	0
Miss K. T. Neill	do.		10	0
H. Shannon	do.		10	0
Walmsley Unitarian Chapel, Bolton		1	14	6
Flowery Field Church, Hyde		50	0	0
Preston Unitarian Chapel		10	10	0
Mr. and Mrs. J. H. Canning, Fulwood Old Chapel, Sheffield		2	2	0
S. E. Deeley	do.	50	0	0
A.C.B.	C.	243	9	7
Mrs. S. Martineau (Additional)		166	5	0
Evesham Women's League		2	2	0
A. K. Ross, Golders Green		10	0	0
Mill Hill Chapel and Members, Leeds		50	0	0
The Women's League, Rochdale		1	1	0
Rev. Alfred J. and Lydia Heale, Blackpool		2	2	0
Manchester College Oxford, Women's League		2	11	9
Miss M. L. Stephens, Golders Green		5	0	0
Mrs. L. Hall do.		1	0	0
Ronald Bartram do.		4	0	0
Kilburn Unitarian Church		20	0	0
Kilburn Women's League		5	0	0
Wandsworth Unitarian Church			13	0
Lewisham Unitarian Church		2	10	0
Watford Congregation		4	6	6
Richmond Unitarian Church			10	0
London Unitarian Sunday School Society		10	10	0
M. Melton, Lewisham		10	0	0
Miss D. Story, Hastings		1	0	0
Mrs. Grossbill do.			5	0
J. Gallop do.			10	0
Mrs. Hobson do.			10	0
Miss J. Mason do.		1	0	0
Mrs. Sarrail do.		1	0	0
Miss W. Callow do.		1	0	0
Hastings Church		3	8	8
Stratford Unitarian Church		3	0	0
Mr. and Mrs. Taylor, Dover			10	0
Mr. and Mrs. E. Green do.		2	0	0
E. and S. Baker do.			10	0
Dover Congregation			8	1
F. E. Baker, Dover		1	0	0
E. Baker do.			1	11
Anonymous		10	0	0
T. Armon, Torquay		1	1	0
Miss O. Wyatt do.			5	0
Miss M. Williams do.		1	0	0
Mrs. Phyllis M. Jackson, Rochdale		5	5	0
The Old Meeting House, Dudley		22	0	0
Francis H. Clews, Newcastle (additional)	C.	1	7	10
		£761	1	3

Total Donations and Promises:			
Already published		£56,448	14	7
This list		761	1	3
		£57,209	15	10

C. indicates seven-year covenants and includes Income Tax at the current rate of 8s. 6d. in the £.

Treasurer: Leslie Procter, F.A.C.C.A., Certified Accountant, Willow House, Waterfoot, Rossendale, Lancs.

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